The Anti-Christ

PREFACE

This book belongs to the most rare of men.
(This book belongs to the very few.)

Perhaps not one of them is yet alive.
(Perhaps none of them are even alive yet.)

> *(Anti-Christian values are an extremely rare phenomenon; Most people do not embrace, - nobody embraces - these thoughts)*

It is possible that they *(those rare people that embrace this book)* may be among those who understand my "Zarathustra":
(Maybe they are the ones who will understand my *Zarathustra*.)

> [ZARATHUSTRA: noun, Zoroaster.]
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> [ZOROASTER: noun, 6th Century B.C., Persian religious teacher. Also called Zarathustra.]
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> [ZOROASTRIANISM: noun, an Iranian religion, supposedly founded in c600 B.C. by Zoroaster, the principal beliefs of which were in the existence of a supreme deity, Ahura Mazda, and in a cosmic struggle between the spirit of good, Spenta Mainyu, and a spirit of evil, Angra Mainyu.]

> [ZOROASTRIAN: adjective, 1. Of or pertaining to Zoroaster or to Zoroastrianism. Noun, 2. One of the adherents of Zoroastrianism, now chiefly represented by the Gabars of Iran and the Parsees of India.]

how could I confound myself with those who are now sprouting ears?
(There are ears to hear some people - but how could I ever think there were ears to hear me?)

> [CONFOUND: transitive verb 1, to perplex or amaze, especially by a sudden disturbance or surprise; bewilder; confuse: *The complicated directions confounded him*. 2, to throw into confusion or disorder ...]

First the day after tomorrow must come for me.
(My day won't come until the day after tomorrow.)

Some men are born posthumously.

> *(In the future, more people might embrace these ideas)*

The conditions under which any one understands me, and necessarily understands me—I know them only too well.
(The conditions required to understand me and which in turn *require* me to be understood, - I know them only too well)

> *(Special, abnormal, conditions are required to embrace these ideas)*

Even to endure my seriousness, my passion, he must carry intellectual integrity to the verge of hardness.

(When it comes to spiritual matters, you need to be honest to the point of hardness just to be able to tolerate my seriousness, my passion.)

(Stiffness, hardened, mindset)

He must be accustomed to living on mountain tops—and to looking upon the wretched gabble of politics and nationalism as beneath him.
(You need to be used to living on mountains - to seeing the miserable, ephemeral little gossip of politics and national self-interest *beneath* you.)

(Looking down on others as wretched)

He must have become indifferent; he must never
ask of the truth whether it brings profit to him
or a fatality to him. . . .
(You need to become indifferent, you need never to ask whether truth does any good, whether it will be our undoing...)

(Ignoring whether these ideas cause harm or benefit, even upon oneself)

He must have an inclination, born of strength, for questions that no one has the courage for; the courage for the forbidden; predestination for the labyrinth.
(The sort of predilection strength has for questions that require more courage than anyone possesses today; a courage for the *forbidden*; a predestination for the labyrinth.)

(An inclination to question things that are

unquestionable to everyone else. An inclination to pre-determine one's destination into a maze of forbidden topics)

The experience of seven solitudes.
(An experience from out of seven solitudes.)

(The experience of extreme solitude)

New ears for new music.
New eyes for what is most distant.
(New eyes for the most distant things.)

(Different external senses)

A new conscience for truths that have
hitherto remained unheard.
(A new conscience for truths that have kept silent until now.)

(Different conscious awareness)

And the will to economize in the grandmanner—to hold together his strength, his enthusiasm.. . . Reverence for self; love of self; absolute freedom of self. . . .
(*And* the will to the economy of the great style: holding together its strength, its *enthusiasm* . . . Respect for yourself; love for yourself; an unconditional freedom over yourself. . .)

(Extreme selfishness)

Very well, then! of that sort only are my
readers, my true readers, my readers foreordained: of what

account are the rest?—
(Well then! These are my only readers, my true readers, my predestined readers: and who cares about the *rest of them*?)

The rest are merely humanity.—
(The rest are just humanity.)

One must make one's self superior to humanity, in power, in loftiness of soul,— in contempt.
(You need to be far above humanity in strength, in *elevation* of soul, - in contempt.)

Friedrich W. Nietzsche.